

SOLITARINESSE

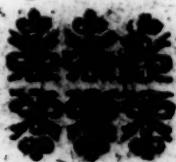
IMPROVED,

In occasionall

MEDITATIONS

upon severall Subjects.

By **D. L.** ✕



LONDON,

Printed for John Roberts.

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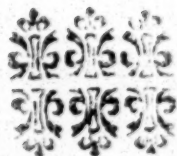
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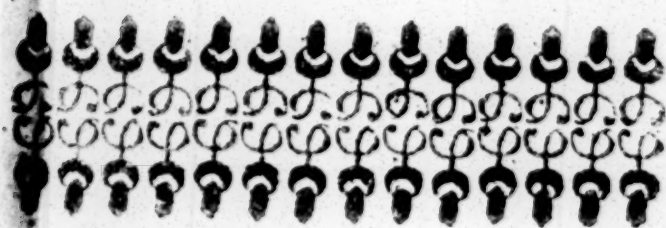
By D. L.



LONDON,

Printed for John Rothwell.

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DAILY

Imployment for
the Soule.

MEDITATION. I.

Upon the sight of a Jew.

WHat have I, or this
Man, in vs? that He
should be *reiected*,
I *received*. It might seeme
to have beene as easie to
B have

have kept him *In* who was
In, as to place me *In* who
was *Out*. But who dare dis-
like, what the *high Court* and
Parliament of *Heaven* hath
pleas'd to enact. Thou art a
good (O God) in thy *Iustice*
as in thy *mercy*. If his fall
be my *rising*, the number of
thy *Elect* is still certaine.
see it is more necessary to
have *Iesus Christ* our *Brother*
then onely *Abraham* to be
our *Father*: that covenant of
Circumcision must be crown'd
by that of *Faith*. If I have
his seat in the **Church** gi-
ven to me, who was, and
as yet *excommunicate* for not
comming there, Who can
or dare accuse the *Lord* of
that

that Court for unjust : I desire hartily of God to make him my *Pem-fellow*, let him see his *error*, and be joynd to the glorious Assembly of the *Saints*. God excluded none who first did not exclude themselves, *We all* are bound and I doe heartily pray, that all *Israel* may come *In*. My perfection and theirs shall be *together*, hasten both (O Lord,) and make the Children of *Abraham* and *Christ* all one in the vnity of the same *Spirit*, and the same *Faith*.

MEDITATION. 2.

*Vpon PILATE, washing his
Hands.*

SEE how this Roman De-
spury seemes to affect inno-
cence, He will appeare to be
though he will not be a sin-
cere Iudge, While he washe
his hands, He pollutes his
heart. What a vaine folly
was it to dippe in water, to
swimme in blood? What
strange delusion was this
to seeme the cleaner, to be
the fouler. Outward pre-
sences may, and are ofte
voyde of sincerity. Many
Roman Pharisees doe ofte
spring

Sprinkle themselves in *Holy*
water, yet vnder this wal-
 low in the blood of *Prin-*
ces, and Gods weaker mem-
bers, and so many *Hypo-*
crites amongst us under
 the forme of *sanctity* com-
 mit the deepest and despe-
 ratest impieties. The worst
complexions, and sordidst
natures are deepliest pain-
 ted. The grosser villanies
 have the fairer excuse. That
 great Imposter when Hee
 meanes worst, appeares as
 an *Angell* of Light. We
 are not to relye upon ap-
 pearances, I desire not to
 confesse with him, I had ra-
 ther have a cleane Heart
 and foule Hands, then

cleane Hands and a foule
Heart. *Præstat esse quam
deri.*

MEDITATION. 3.

Vpon the sight of a Toade

VV Hich of us two
of the Ancient
House? the *Earth* is our
mother. This creature may
plead antiquity of nature,
of sinne. My originall *Po-
rion* makes this so loathsome
to the sight. I am beholden
to it, for bearing so patient
some part of my burthen. By
nature I am as full of joy
as It. Every sinne is not one

ly *venemous*, but *mortall*. In
my *corrupted* nature, I doe
appare in the Eyes of God
as *ugly* as this deformed
beast. It would perhaps be
better if it *could*; I may bee,
if I *will*. This creatures *de-*
formity comes from mee;
mine from *my selfe* and *Sa-*
tan. How am I beholden
to that God, that did
not, though hee *iustly* might
have made me *so*. How am I
bound to praise Him, who
to make mee comely, lets
the whole creature suffer un-
der *vanity*. *Rom. 8.*

MEDITATION. 4.

*Upon hearing a Woman
die in child-bed.*

THE unlawfull desire to
taste fruit, made her die
in bearing fruit. Eve's sin
procured her suffering. The
opening her wombe is a pro-
parative to her grave. It may
well bee called a Travail
when the Mother takes her
journey out of the World.
I see truly what a danger-
ous thing it is to conceive
and breed sinne. St. Iames
spoke true, That sinne which
it is conceived brings forth
death. Children (I thinke
have

have good cause to love their
Parents who are willing to
part with life themselves to
give it these. How ought
we then (O Saviour) to love
thee, who to give us eternall
life was so willing to lay
downe thine owne life in the
grave. And in the case of
regeneration, so must every
Child of God doe. His
body must die wholly to sinne,
that soule and body may
live wholly unto righteousness,
unto glory. The onely way
to live hereafter, is to die
here

Me-

MEDITATION. 5.

Vpon SAULS going from
Heirusalem to Damascus.

V Hither posts this
deepe-learnd Phari-
see with such Eagernes and
Zeale? did Gamaliel his Tu-
tor ever read such a *Lectur*
of bloody persecution to
him? where found he this
Axiome in the whole *Law* to
persecute the *Gospel*? where
learnt he ever to make *Mose*
fight against *Christ*? Could
he so deeply love the *Servant*
and yet kill the *Master*. Al-
knowledge and Religion in
any

any professor is but zeale blinded without Christ. It may seeme strange that the Professors of Divinity should have such *Iarres* and so deeply uied. Behold ! the great goodnes of God. In the depth of darknes Saul is caught and compassed with the great light of a glorious Saviour. We are not masters of our owne Thoughts, It was a true speech of Ioseph, ye thought euill but God brought it to Good. VVhen wee thinke many times to doe most, wee then cannot doe any thing. I see it's vaine fighting against the Church of Christ. God does well know how to catch a Sinner at aduan-

*advantage. Even all things
persecution it selfe workes
for the good of Gods Saints.
He beganne his Journey a
Saul. But ends it a Paul. So
if I be asked where Saul is,
I may safely answere. Is not
Saul now among the Prophets
and Apostles blessed for
Ever.*

MEDITATION. 6.

Vpon DAVIDS Adultery.

IS it not pity such a Rose
should have such a Can-
ker ? so faire a face such a
Blemish ? But what Saint is
priviledged with the state
of

of Perfection here ? This
fall (as it proved) was but for
his surer standing, better
heed taking. The greatest
Benefit (I see) that God
kinds to recover Him, is a
good Sermon preacht, and well
applied by a worthy and well
learned Prophet. send (O
God) such alwayes (upon
need) in the Courts of earth-
ly Princes. They deserue there
places with reverence, with
respect. No Member of
Christ can expect a Freedome
from tentation. Our head
had his trialls, and those
sharpe ones too, by that wick-
ed One. the fairest Sunne
sometimes meetes with
Cloude. So the purest lights
of

of the Church want not
 their blemishes. (O God)
 let not me so much sorrow
 that *he fell*, as reioyce that
 he did in time recover. Let
 me looke well to my selfe.
 For I may be sure, that if Sa-
 tan durst invade such a religi-
 ous Crowne. He will not spare
 the weaker subiect. The best
 course to keepe out Satan is
 to avoyd idlenesse.

MEDITATION. 7.

*Vpon CAINS murdering
 his brother ABEL.*

VVhat? but two bre-
 thren in a whole
 World

World? and they together
by the eares. What's the
quarrell? for *wealth*? or *ho-*
nor? the *one* was not knowne,
the *other* not affected. Was
it *religion*? this would have
taught Cain love, not revenge.
This was an *early persecution*,
the divell began *warr* be-
times; goodnesse can no soo-
ner be begun, but it shall
meete with *opposition*. We
must not loose our *religion*,
though we bleed for it by our
owne brethren; All in a family
are not the children of the
same father, Grace is not tyed
to the *first-borne*. God may
choose the *youngest*, leave the
eldest. Cain scornes to hate
under *blood-shedding*. The di-
vell

vell is a *murtherer* from the beginning. *Brethrens* divisions especially in matters of Religion are hardly reconciled, But though this on dyes, God knowes how to bring up another, goodnes shall be sure of *Enemie* but it cannot be utterly rooted out. *Abell* hath had abundance of brethren, *Cain* did not so much kill *Abell* as himselfe. It is a true *Maxime* that *Sanguis martirum semen Ecclesie*. *S. Paul* shall conclude it in this saying. That he that was borne after the flesh persecuted him that was borne after the Spirit.

MEDITATION. 3.

on the good Samaritan and
the wounded Man.

See how we poore wret-
ches are beset with dan-
gers, our life is but a continu-
passage through robbers &
free-booters. It's the safest
Ab to keepe our selues at home.
When we goe forth ; we
pose our selues to haz-
ards. It's not every Mans
happines to have such a
passionate Passenger. That
man liues safe whose minde
reposes within. A retired
life hath the fewer incon-
ueniences. This Man found
C most

most good at the hands
 a stranger. A friend is nee-
 Neere then a brother. It
 grace not nature, affection
 not affinity that are ne-
 sensible and sympathizing
 of distresses. I see plainly
 that those Jewish cere-
 nies are not so Helpfull
 the mercies of God in Je-
 christ, It's not the Eye
 the passenger but the heart
 which does good to misery.
 I doe desire to keepe hon-
 but if thou (O God
 shall be pleased to imple-
 in publicke, eyther prote-
 me from these spirituall
 murtherers, or send me
 speedily such a comfortab-
 Physician.

MEDITATION. 9.

It *Vpon Demas leaving Saint Paul.*

WHat a poore conditioned *truant* was this having such a good *master*. It was a miserable sequel of instruction *Apostolicall* to forsake God and goe to the Divell, upon what warrant, did he ground himselfe to be so *sodainely* besotted with the lust of so base a strumpet? Where had he this *posture* to turne *temporiser*? Was it feare of any *persecution*? What made hee then in that *Spirituell* warfare? if blowes would daunt

C 2 him?

him: did hee suppose the
present world the safer or the
sweeter? why then did he
Hypocritically joyne to the
Heavenly Doctor in Divinity
 what made he in this Co
 ledge if he did not intend to
 proceed? His *non Proficiency*
 an Argument of *weaknes*
 And the leaving of the
 society, argues enough to
 prove him an idiot. And
 such is every one that leaves
 Heaven for Earth. How
 many have beene, and are
 sicke of this malady: The
 naturall mans *faith*, is his
sence, and his *Present Possessions*
 are his Heaven. He
 prefers the things that are
seene before those that are

not

not, for want of fayth. I
would he had beene the *first*
and the *last* of this nature; I
pray thee (O God) to
weane my *heart* from cove-
tousnes. And since thou hast
pleased to *admit* mee into
the schoole of grace, let me
so order my *affections* that I
alwayes may be a Student
of that society.

MEDITATION. IO.

Upon the two Disciples
going from Hierusalem
to Emmaus.

See what may fall out by
the way. I doe verily sup-
pose

pose when these *two* began
there journey, they little
thought to have had such
good Companion to have
gone along with them. But
God takes his *advantage* of
opportunities. There dis-
course is *politically*, yet *fearful*
full; commendable from the
subject, they talk *on*; relish-
ing of *distrust*, from the par-
ty they spoke *too*. Its no-
safe opening the Closet of
our hearts to every Traveller
wee may lend our *ears* and
our *tongues* to many whom
wee will not *trust* with our
hearts. (O God) I doe en-
treat thee *in all places* let my
words be such as *relish* of
sanctification. In the high way
up

upon my journeying, as well
as at other times, good society
makes tedious things seeme
pleasant, and is a *whetstone* to
give an edge to a doubting
soule. Thou dost (O Savi-
our) allow us *wisedome* with
the *Serpent*, as well as *inno-
cence* with the *Dove*: we may
safely discourse of thee, but
we must not deny thee: our
policy must not exclude our
faith. I doe intreate thee to
take that advantage of eve-
ry one that doubts of that
high point of thy resurrecti-
on, or his owne, as to catch
him and confirme his waver-
ing heart in that point of
faith. Lodge thou Oh Savi-
our in my soule, so I shall

know thee truly, and raise
with thee eternally.

MEDITATION II.

Of a Dogge in a Chaîne

THe malice of this Creature is great, but it is wisely limited. His power, and his will are not proportionable; though being chained he cannot bite with his teeth yet his barking shewes what he would doe at liberty. A mirable is that divine Power of God limiting, permitting that great Dogge of Hell when he persecutes by bonds imprisonment, and captivity

then he bites sore: when he
slanders, reviles, and envies,
 then hee *snarles, and barks*
onely. If God should not
 permit this Curre, few would
 feare his justice: if he should
 not limit him, many wou'd
 question his mercy. It shall
 be my comfort to know that
 my greatest Enemy is at my
 Fathers disposing: if I bee
 barked at, or sorely bitten, I
 know it is his malice, and
 Gods permissive Will, I will
 not feare him, though I will
 endeavour to shun him. Sen-
 nachib was a whelp of this
 litter, let loose, but sodainly
 Hildad In againe; he may bee
 rarne me, not to worry
 He shall speed never the
 bet-

better though God
 him. I doe not much grieve
 that there is such a Dogge
 nor doe I much feare
 breaking loose, being
 strongly chained by such
 wise master. My prayer
 God shall be, to tie him
 shorter, and I could wish
 were alwaies musled, &
 Gods will be done.

MEDITATION. 12.

Upon a Leontifull and
 Virgin.

WHO would thinke
 that corrupted Na-
 ture could send forth suc-

Rich jewell to the world.
How seemely and decently is
Every Part proportioned;
That a curious Tabernacle,
Shere wrought by the will
Of *Heaven*, how gloriously
And richly covered, while
Many others either want
His resplendancy, nor counter-
Eit it by impostures, and
Vainings, give mee that
Call not adulterate; native,
Not artificiall beauty, No
Ague, Aches, diseases, have
Is yet seizd upon, or im-
Paired her *Perfections*: Any
Ingenious and well quali-
Fied Spirit desires such a
State. How lively an em-
Anace is this of our soules,
Fore eyther corruptions,
OR

*Of imperfections have tayne
them. But she doth plainly
describe that mysticall Vir
the Church triumphant
which shall be presented
her Husband undefiled, wi
out any blemishes, spe
or wrinkles, all her Pa
keepe harmony, and de
cy; she shall bee glorious
moulded in immortality, a
incorruption; Her crown
shall then bee the glori
Roabes of her Husband
righteousnesse. The Church
Hypocrites, though now
show, and appearance be
tistfull, shall then prove be
a strumpet; (O God) Haste
that day of happy union
and let me be but in the re*

mote

moest and extreamest part
of that mylticall Body, I
shall be sure to take Joy and
Comfort enough.

Meditation. 13

*Vpon seeing a Man arrested,
and carried to Prison.*

See the power of Law and
justice transgressed.
That Party broke his
bond, wants Bayle, and is
fallen into the pawes of a
mercilesse Creditor. What
can bee expected but a full
satisfaction, or else a Per-
sonall imprisonment. It
was no otherwise (O God)
with

with thy *Law* and thy *Iustice*
by *all transgressed*, we bre
our Bonds, and our Co
nants, and so fell into t
danger of that *great jayle*
Satan did plead for a m
and an execution at
Barre of thy *Iustice*, a
being *scald turn'd Serie*
and *arrested us*. Wee
wanted sufficient Bay
and were not able to g
Satissfaction. This gra
executioner seizd upon a
But (Oh Eternall Savior
we are for ever bound
love thee who of *thine* on
mercy and *free love* didd
rescue us from our Crea
tors hands, by thy *mer*
paiedst the Debt and

us *wholy* free, how Carefull
ought we to be to shunne
all finnes, which make us
all *such* desperate Debtors.
Oh let mee ever bee paying
thee with *thanks*, who to
set me free didst *willingly*
goe to Prison *thy selfe*.

MEDITATION. 14.

*Vpon the sight of an Hive
of Bees.*

Doe not a little wonder
at this Common wealth
of Flies. Every one by his
proper diligence in particu-
lar, advances the *riches* of
the state in generall. There
are

are 4. things remarkeable in
 this little *bujie-body*. 1. They
 make no strangers *Diniz*.
 2. They bring home store of
 wealth but transport little
 3. They harbour no fluggish
 dromes. 4. They goe forth
 well furnished with sting, and
 sting, for defence, or offence.
 A good patterne for Nations
 and societies of men, happy
Republiques where store of
 wealth flowes in, but little
 goes out: where All are kept
 from idleness, and are well em-
 ployed, and where ships goe
 forth like Bees, that can use
 on all lawfull occasions, eyther
 fly, or fight, well stored with
Ammunition. It's no other
 wise with the soule of a faith-
 full

full Christian. It must not
admit of *strange* Gods, or
strange worship. It must fetch
in grace by *spirituall* labour
and diligence. It must hate
idleness as the ruine of it's wel-
fare, and when it goes out in
her *spirituall* warr, must
be furnished with the whole
Armour of God. I doe
beseech thee (O God) to
make me a *subject* of this na-
ture, and a *Bee* in this *Hize*.

MEDITATION. 15.

Vpon a Mans shadow.

See not this *mourning*
Serviteur attend my corps
D in

in a *Cloudy* day, nor in
darke night, Nor when I
sitt in a *close* study. It
 onely my attendant in the
 Sun-shine, or in the Moone
 light, or else in such place
 as are capacious of both
 these *Celestiall Candles*.
 plainly see that *flatter*
 most follows a *prosperous*
 state. *Parasites* hide the
 heads in *dangerous* occa-
 sions. A *reserved* life
continuously employed admits
 such Hang byes. Men whose
 lives, and actions are public
 and *courteous*, are pestered
 most with *such* vermine, that
 doe me this fauour, that they
 make the world beleeve that
 I am a *substance*, or else ha

It. And *this* is the state of the *soule*. What is the *world*? the *Flesh*? *Wealth*? *Honour*? but meere shadows, which in *perilous* times eyther appeare *not*, or to no good purpose. He shall bee my *friend* that will bee my *companion* in a storme. *Prosperity* gets followers, but *Adversity* makes the *true* distinction of them. There is no trust in such *Reeds*; for he sung trueely.

*Quem Dies vidit veniens
Superbum,
Hunc Dies vidit fugiens
Iacentem.*

MEDITATION. 16.

*Vpon the sight of the
Raine-bow.*

THis *Bow* is bended be-
without an *Arrow*, be-
God hath abundance in his
Quiver. He forbears to pu-
nish, not for want of instru-
ments, but because hee is
patiently mercifull. I doe
admire the *Maker* of it, and
the faithfulnessse of his pro-
mise, I may well believe
him, who hath kept his
word these five thousand yeeres
and upwards. It is usually
seene before and after *Raine*,
when

when I see it before, I may
expect a *shower*, not feare a
Deluge: when I see it after
Raine, it doth *confirm* my
faith, *summons* my Repen-
tance, and doth *strengthen*
my obedience. Lord thou
art willing to teach us by
all meanes, Thou art so
mindfull in *this*, and in *all*
other thy promises, that we
may safely take them for
performances. Oh then I pray
thee quickly to show that
signe of thy Sonne coming
to *Iudgement*.

MEDITATION. 7.

Upon a Winter day.

HOW cold and darke is
this season ? and how un-
 comfortable ? it's well it is
contracted, and so long a night
 succeeds, with the hopes of
 a *ioyfull* Spring-tide, how
 diligent is every one to pro-
 vide *warme* houses, good
 cloaths, *restorative* diet,
sufficient fewell for the house.
 How easily in this doe I see
 that *winters-day* of sickness,
 persecution, and death: with-
 all, I take comfort, because
 they are *limited* ; violent
 they may be, long they can-
 not

not be. Sorrow may endure for
a Night, but ioy commeth in
the Morning, these Mysticall
floods may bee great, and
rage horribly, but they shall
passe over mee. This pit of
death may be deepe, but it
cannot shut his mouth upon
me: under I may bee, above
I shall bee. Howsoever my
grave shall put a Period to
the greatest of these outward,
and temporary sufferings. I
know I shall sleepe in rest,
untill the ioyfull day of the
resurrection, as a glorious
Spring-time doth advance
me, (Lord) I pray thee give
me wisdom to provide that
Habitation, and Tabernacle
which is eternall, the warme

Roabes of *Iesus Christ* his
 Righteousnes to adorne me,
 thy *Spirit* to heate my af-
 fections; So I shall be sure,
 that though it be *bitter* with
 me *here*, it shall be *sweet* to
 me *hereafter*, and since this
Winter day shall come, let it
 not take me *unprovided*.

Conturbatus mundus, Cælum
serenum est.

MEDITATION. 18.

Vpon the Sunne.

THis heavenly Candle is
 comfortable for his light
 and heat, admirable for his
 beauty and motion; necessa-
 ry to all the inhabitants of
 the

the world. He is wisely, and
worthily placed, and he keeps
his station, and honourably
performes the will of his
Master, he moves not ob-
liquely, but directly in his
course. It is a great blessing
when good men are advanced
to preferment. When Mo-
ses, and Aaron rule the ship of
the Church, and Common-
wealth, it then goes safely,
stands firme, and feares
not winds, or waves. What
respect, and reverence ought
the Magistrates of the
Church, and Common-wealth to
have of Inferiors. Such glori-
ous lights ought to be much
reverenced, and highly honoured; Our
safety and well-being comes
from

from them, These keepe all
the Heavens in an order, and
comely motion. It is a mani-
fest symptome of a diseased
Commonwealth, when these
are not esteemed: These are
the eye and heart of the bod-
politique. All inferiour mem-
bers receive comfort from
their wisdom. Learn
(Oh God) a quiet subordi-
nation and a conscionable sub-
mission to these more
lights. I see the Sunne give
heat to all. Gods blessings
are not to be impropriat. He
that gives to others should
not have the lesse virtue
Himselfe. It is usuall for
Candle to light up another
Bonum quò communius, eò melius

MEDITATION 19.

*Vpon the sight of a Brave new
House without Land or
Meanes to it.*

I Suppose that stately edi-
fice was scituated there
for pleasure, and health, But
I neyther see good furniture
within, nor proportionable
meanes without to maintaine
it. It hath nothing but a
bare prospect to move enuy,
and high Turrets to show
the Pride of the owner,
and to expose it to stormes,
and mindeles, when as yon-
der little Cottage close
seemes poore and base
with-

without, yet is admirably well furnished with Olive branches *within*, to comfort the two *aged* Parents.

How plainly doe I describe beauty, and *outward* comelines, without any endowment of the *minde* *alwayes* the *fairest* face hath not the soundest harte *outward* perfections are not a *generall* argument of *inward* goodnes. The Casket may be faire, and gilded yet have *poysen* in stead of pearles *within* it. *Natural* parts at the best are but *meere* blemishes *without* Grace.

All is not to be trusted that is *faire* in show, *pride* and

and ostentation may please the passengers eye. But give me that little low grace of Humility, I had rather not seeme, and be rich, then to seeme, and not be so. The one is close retirednesse with content, and safety. The other is onely empty formality with inward vexation.

How many Pherisaicall professors are faire, and pleasing to the eye, yet rotten at the soule. May I ever profess the power of godlines, & not strive onely to hold the name of it. Reall performances of good duties are that which God looks for, not faired and counterfeit seemings, the one are but high clouds with

without water, the other wells
full of lively springs. Give
me an *humble* heart full of
grace, so I shall be satisfied
when they shall be empty
and shall have a sure corner
stone, when they shall mou-
der to rottenness.

*Respicit Deus Humiles, respicit
Superbos.*

MEDITATION. 20.

*Upon the sight of a Butcher
killing a Lambe.*

I Cannot but thinke
that saying of St. Pa
The creature doth groane
der the bondage of corrup-
on. How meekly, and patient

It submits to the *Knife*. At
sight of this, I may say, *Ecce*
Agnus Dei, who so quietly
suffered all the iniuries offered
him, & as a *sheepe* before
the shearer, so opened he not
his mouth: His adversaries
were not so violent, and eager
in their thirsting for his life,
as hee was ready, and willing
to lay it downe, and whereas
they thought to conquer him
by *malice*, hee did conquer
them by *meeknes*, and *mercy*.
How different was *thy* desire
from *theirs*, Thou (O Savi-
our) camest to give them all
eternall life, and they hunted
with bloody wils to take a-
way life from thee. I see al-
so the lot & share of all thy
holy

holy ones, They are Tanquam
ovēs, and Agnelli. They are
but counted as sheepe for the
slaughter: Oh Butcherly and
bloody world! will not the
blood of that One satisfie the
madnesse? must thou neede
swim in the blood of his
poore members also? perfec-
tion even to death is the po-
tion of Gods children. The
head hath suffered, and
must all looke to follow: and
that will live godly in the
Christ must suffer persecuc-
on: (Oh God) learne me
courage and chearefulness in
trials, for thy same sake,
I know this, if I suffer with
thee here, I shall reioyce with
thee hereafter.

Per Crucem tuam ad gloriam

MEDITATION. 21.

*Upon a Doore, turning upon his
Hinges.*

THis is contented with its
own motion. It turns
backwards, and *forwards* con-
stantly: *sometime* for want of
Oyle it *strikes*, and makes
an unpleasant noyse; but it
will not bee gotten of from
that motion without violence.
In this see the sinner Ha-
bituated and accustomed unto
ill courses, can the Black-
more change his colour; or
the Leopard his spots: then
say he that is accustomed to
ill, doe well. How he winds
himselfe from one sinne to

E

ano.

another, but ends in the same Center. Sometimes wear with the motion in one wickednes, he turnes to another but his whole life is nothing else but a gally-mophrey of a sinnes, he moves as in a circle, from ill desires to covetousnes, so to usury, so on to oppression, then to exaction then to grinding the faces of the poore, and at last eateth up Gods people, as if he would cate bread. His remoues are but from one evill to a worse and dies in the highest strain of all impiety. But perhaps his conscience now and the gals him with horror. The Satan oyles him with some new pleasure or profit, and

so keepes him cyther as fast
bound or faster then before.
There is little or no hopes
of his ceasing, unlesse it bee
by the strong Hammer of
Gods Word preacht home
to his conscience. Let me (Oh
God) hate and leave all sinne,
least I be too soone accustomed
in any. I pray hearrily that
none may bind themselves
Apprentises to that unlawfull
Trade.

Consuetudo altera Natura.

MEDITATION. 26.

Upon the sight of a Sword:

THis defends our persons,
and offends our Enemies,

E 2

use

use makes it *bright*. Vpon
 some occasions the scabbard
 is either the *best*, or *worst* place
 for it. It's terrible in the
 hand of an expert *Warrior*.
 Many should use it, who yet
 for *fear*, or *favour*, or *both*, let
 it rust. Three sorts of men
 ought to use it discreetly, the
 publique *Magistrate*, the *Soldier*,
 and the *Traveller*. It also
 shewes mee the nature of
 that *spirituall* word of truth,
 which is the *safest Buckler*,
 and *shield* for our soules, and
 bodies, in all conflicts and
 combats, destroyes all the
 power, and Armadoes of that
Prince of darknesse; the oft-
 ner it is used, the more excel-
 lent it is. The mouth of a
dili-

diligent prophet shoves the *Energie* of it. They doe ill that debarre the use of *this* weapon to Gods people. It's ill when 20000. Israelites can scarce have it, or use it rightly, but it's worse when the Magistrate will not, and when the Prophet cannot handle it.

Lend me *courage* (Oh my Saviour) in my calling and *this* weapon. So I need not *fear* the *malice*, or *multitude*, *faces*, nor *forces* of those presumptuous *Philistins*. Teach thou my *Hands* to *Warr*, and my *Fingers* to fight, then I need not question the conquest. If I perish, it's mine owne weakenesse

and cowardize, not the insufficiency of the Instrument's

*Diabolus Hostis,
Scutum Christus,
Verbum est Gladius,*

MEDITATION. 23.

*Upon a virtuous Wife, having
many Children.*

IT's not Every mans happiness to enjoy such a blessing without fruit, how well is it with him that hath got administr'd to him in such plentiful, and rare Models. I am perswaded that her husband feares God: For she promised a portion onely to men of that qualification.

H

Hee need not feare his *Ene-*
mies, because his Quiver is
full of these Arrows. It's
well when goodnesse multi-
plies, such Seed cannot bee
sown too soone, nor spring up
too fast. Sterility is fittest
when the wombe is not holy.
God threatens to give dry
breasts, and barren wombs as
a curse to sinfull, and disobe-
dient Husbands.

Thy Church (O Saviour) is
as this virtuous Matron well
stored with Daughters, and
Olive branches to adorne
the Courts of that new *Hie-*
rusalem, in her Husbands *Ab-*
sence how she mournes, how
lovingly and patiently she
desires, expects, and prays

for his coming, how prudently shee governes her family: and how carefully doth shee provide for their diet, and sustenance: And just so it is with thy Sire, Thy long absence makes her seeme as a *Widow*, and how earnestly, and often hath, and doth she pray for thy second coming: and / as one of her youngest sonnes doe cry and pray to see my Fathers presence. Come Lord Iesus, come quickly.

*Ecclesi: ut Sponsa,
Christus Sponsus.*

Math. 25. 1.

Me-

MEDITATION. 24.

Upon the sight of a Gras-hopper.

WHere doth this *Summer*
singing Souldier, take up
 his *quarter* in *Winter* time?
 No man can know from
 whence he *marches*, nor whi-
 the *he retreats*. Thus much
 we may learne, to be *obedient*
 to God, for here is an Army
 of *power* Souldiers ready fur-
 nished to *punish* where their
 Lord commands. God hath
 4. *Regiments* of such *forceable*
destroyers the Locust, the *Pal-*
merworme, the Canker, and the
 Gras-hopper; These have beene
 alwaies found *able* and *wil-*
ling to execute judgement
 having had their *Commission*.

But

But what strength or power
can reside in these poore little
Wormes? or what weapons
are they able to manage? as
all Egypt, and it will tell you
with amazement.

It's good to keepe in peace
with God, least he arune
Creatures against us. God
can, and doth bring great
victories to passe by small, and
weake Instruments. All his
force enough when He
ploies them. The Flie, and
Worme are as able as the Lion.

It's not so much to question
on with what a man is pur-
sued, as to learne from whence
and whence it commeth, I will
(Oh God) acknowledge
your power in all thy creatures,

thou makest me an Example
of thy Justice by the least, for
despising their seeming im-
potencies.

*Non in quantitate, sed qualitate
vires.*

MEDITATION. 25.

Upon the sight of a dead Man.

Each us (Oh Lord)
so to Number our daies,
that we may apply our harts
into wisdom, for so soone
passe we away, and are gone,
All flesh (I see) is Grasse,
and all the beauty of it is as
the flower of the feild, Thou
(Oh God) hast determined
the number of our dayes
which

which we cannot passe. See what followes the *seperation* of the soule, and body. As long as this *Tabernacle* lodged the soule, It was sensible, active, could heare, see, speak, or move, now that guest is driven forth by the *Maker*, there is nothing in it, but breeds *loathsomnesse*.

I plainly see that all confidence in man is vaine, and deceitfull, we must all dye for sinne, but keepe me from dying in sinne, since I must dye, let me end in grace, not in nature. I descry the naturall mans unfitness for any spirituall exercise, what can he performe without *Christ*? And as the body is dead with-

without the soule, so both
soule and body without grace,
Oh let me alwaies be as a
dead man unto sinne, so this
death shall end in life, and
this dissolution shall be the
onely meanes to have both
happily, and gloriously
united.

Mortuus peccato, vivus Christo.

MEDITATION. 26.

Upon the sight of a Lottery.

How cunning the world
is to deceive the world?
There are a thousand Blankes
for one Prize. The World
deales all upon cheating, It's
thousand to one if any good
man

man gets any good by it from it, or in it. See what throng is heere, Every man strives to be first to cheat and deceiue himselfe. I desire places of more profit, and pleasure stand empty.

The world hath more Clients then the Church, we cannot conclude the greater company to bee the better. Goodnes cannot bee justly numbred by the Pole. There is more Earth for the Rotten then for the Gold-smith. It is no safe argument to follow the multitude. Every one that drawes hopes for a prize but hee that hopes to be a winner in this world, shall be a Loser.

The folly of the worldly
mans *misedome* is here easily
scene. Here he will willingly
cast away Pounds vpon un-
certaine hopes: but in Gods
Lottery the Church, hee will
grudge his farthings, nay his
presence. Yet here he gaines
time, and saves his estate,
there hee looses both. (Oli
Lord) I beseech thee to give
me grace to come to thy
Store-house, where I may fur-
nish my selfe with rich com-
modities at a low rate. I
need not feare to adventure,
for all that comes from thee
is *advantageous*.

Me-

MEDITATION. 27

*Upon a great Candle in a fair
Candle-sticke.*

How comfortable, how
comely is this? and
how wisely is it plac-
ed. It's pity but such
Candle should have such
seat, and such a Candle-sticke
defences such a Light. There
is not any but affects it, if it
be well disposed.

How comely doe I intelli-
see a good, and painfull Pre-
acher, well, and wisely placed
a good Pulpit. His Doctrine
is so lively comfortable, the
concluding. My Prayer shall

be that every such light may
have such an *Eminent Prefer-*
ment. Those whose *lives*, and
Doctrine are both holy, and
sanctified are indeed burning,
and shining Lampes, and doe
grace the Temple, and Gospell
of Christ. Let me (Oh Lord)
be but even a little Candle
in thy Temple thus qualified,
and I cannot dislike my
place, nor doubt of *Accep-*
tance, and *Approbation* with
thy *Saints*.

MEDITATION. 28.

Vpon a dead Coale.

VHy this sooner ex-
tinguished then ano-
F *ther?*

ther? or why *at all*? Can that heate, so sodainely, and totally vanish from the subject? or being *dead* is it not to be revived? It's manifest the remotenesse, and solitarinesse makes it die. But joyned to the whole Company he soone recovers it the former virtue.

It's no otherwise with the *Elect* Children, want of good exercises, and Company may abate, and lessen their heat of zeale, but thou wilt not suffer it to bee extinguished. Satan by policy may cause some remissenes, but he shall not procure absolute deadnes. *Graces* in the *Act* are alwaies so sensibly operating

yet the *habit* may remaine
firme. The *Sunne* may bee
hid with *clouds*, but we know
It doth then *move* in his
Orbe. It's not a meane blef-
sing to enjoy the company
of Gods *Saints*, who are not
onely warme in Grace them-
selves, but also make others
so to be.

MEDITATION: 29.

Upon seeing the *Sunne* setting.

How glorious, comforta-
ble, and pleasant was
his *light*, this *last* *houre*? now
how darke and disconsolate
is the *Heaven*, and what

*a sable Mantle spreads ouer
our heads, and how are the
Earthly Inhabitants Canopi-
ed in Darknes.*

How doth it shadow out
the *uncertaine* condition, and
fraile estate of the greatest
Monarchs, & the mutability
of *all* worldly lustre. *Scepters*
have their *periods*, and the
greatest honours, and prefer-
ments their *appoynted dates*.
Nothing under the Sunne
but is subiect to *setting*.

Iust such is the case of the
body without the *soule*, and
such is the state of the *soule*,
without *Christ*, miserable, un-
comfortable. I entreat thee
(Oh Saviour) never to de-
prive my *soule* of thy presence,
but

but let mee *alwaies* bee comforted with the *light* of thy countenance, so I need not feare the darknesse of the *Grave*, nor that of *Hell*, being *alwaies* in thy *presence*, who art that *Light*, and that *Sunne* which never *sets*, or *changes*.

MEDITATION. 30.

Vpon a Stone in a River.

HOW unmoveable, obdurate is this, though the waters are *about* it, *above* it continually. It changes not the *forme*, seldome the *place*, and is absolutely unfit for *any building*, or necessary

Employment, when as other
that are *heavier*, and *greater*
then it, with a few drops of
Raine onely, are *mollified*, re-
ceive impression; are *squared*
and *fitted* for many excellent
employments.

I cannot but behold (O
God) the severall conditions
of sinfull men, some are
desperate, and *accustomed* to
wickednes, that neither the
often showring downe of
mercy, nor iudgement will
worke any thing upon them
such *Pharaohs* are they
whose *selfe-will*, *perversnes*, *customs*
These are settled upon the
Lees.

Others though *heavier*, and
more laden in sinne, yet will

one drop of mercy, or at the *first* showre of punishment, *relent*, *mollifie*, and so, are sensible of their miserable condition, and are often fitted by the Goodnes of God, and the Ministry of a diligent Preacher, for excellent uses in his Church. Keepe mee (Lord) from *hardnes* of heart, and *insensibleness* in sinne, let my soule be *mollified* by thy mercy, and *terrified* by thy judgments, that thou mayest employ it in *some* service for the glory of thy Name, the example of others, and the comfort of it, at that great day of *Reckonings*.

MEDITATION. 31.

*Upon the ill, and negligent
Servant, Mat. 2, .27.*

HE ought to have put
his Masters money
to the Exchangers, but
did not. Why not he labour-
ing as well as his two other
fellow servants? Where was
he priviledged to bee idle
while the others were wor-
king? why not he performing
his duty though others were
careles? he shall answer for
himselfe. It's dangerous sin-
ning by example, or patterne
of others, but this man sin-
ned against precept, and with

out patterne: and I feare hath
folly made himse a *Pat-*
terne, and *Example* to others
to sinne by. It is bad to follow
wickednes, but it's damna-
ble Impiety to lead others.
That seemes to be one aggra-
vation of *Ieroboams* wicked-
nes, That he made *Israel* sin,
what excuse can this idle
soule make? will hee plead
ignorance? or impotency? not
so: His conscience galls him
there, what then? was it a
suspicious feare of loosing? he
was this way of managing
it, was the only warrantable,
and advantageous course, this
was one principall end why
he had it bestowed on him,
without see how impudent hee
is

is in a lye to his masters fa-
I knew thou wast an *honest*
man, &c. While hee
ashamed to father his fault
himselfe, he villanously seeks
to disgrace his Lord.

I see thus much that many
a *micked* and ungodly wretch
may be under a good master.

VVithall that many
micked man hath had for
means of saluation *lent* him.
The *only* way to bee *crossed*
hereafter, is to be *Diligent*
here: It is not the *enjoyment*
of the *meanes*, but the *use*
employing them that gives
Happines. I may read
Lecture to *my selfe*, and
other *Ministers*, and *One*
Gods people. That there

and constant excercising my
calling is best in the Royall
Exchange, The Church.
That those which are Gods
Pastors for soules must employ
themselues in this place.
And for the people, that
the only thing that will give
content to their conscience,
and that will bee approved
of GOD, is to turne there
valent of *Hearing* into
ing.

MEDITATION. 32.

on the Soldiers that watcht
the Sepulchre of our Saviour.

One **W**hat a stirre is here
on all sides? The
Preists,

Priests, the elders, and soldiers all plotting to shew themselves. The first foolish in their Command, the second Corrupters, and base by bribes of money, the third carcles, & suborned on so high a point of vice. What a folly was to match him, who did watch them? see how greedy they were of monyes, these men spoake words against the owne lives, what? Watch-men and sleepe? and upon the guard? at any time is punishable by death; much more upon such a case as this was. Yet further, All of them well there Commaundeire the Soldiers? and yet more

This for to colour other mens
words. *Nulla fides, picta; q;*
qui castra sequuntur.

What will they say it was a
Summe, It Enricked the
The baser they were that
it, and they onely the
perlyers, games cannot sup-
a heart resolved upon
ill do those become
chaire who would
the virtue of Christs
rection.

What they will urge yet,
they were *Soldiers*? and
out an *Ideot* would re-
such an offered *Prize*?
had they beene such
d, they would have dis-
unfaithfulnesse, and
the receiving of games
it

It may be the easier admitted, if it neyther doth
induce faith, truth, conscience
nor the life of any, but the
receiving is liable to
It's a part of *Iudas* to
all these for money :
what effected this there
owned untruth : did it not
or overthrow the fame of
Saviours Resurrection,
noe ! the *Sepulchre*,
great stone, the *Seale*,
the *Watch* could hold him
minute beyond his
the third day shall
him glorious, maugre all
malice, God will give
glory, even by the
wicked men.

But how many ha

pages of unrighteousness corrupted, and spured on to bad
counsels & Bribes make wise
men purblind, shipwracke Con-
science, and truth. It's a cleere
sale for the Conscience, that
Rewards are not to be taken
when, when Gods glory, and
truth must be declared.

Yet seldome hath it beene
knowne that wicked men
have wanted Assistants for
their worst intentions. Liars
are well furnished for the
most part with Excuses. Super-
latives of truth as they are
Politicians, so they are well
furnished with Instruments. Re-
bellion seldome marches with-
out Complices. The Execra-
blest murders as they have
had

had their *Plotters*, so they
have found *Vndertakers* for
the *Execution*.

Lord I beseech thee
keepe mee from withhol-
ding the truth in a lie.
Let not any gaine seduce
or draw mee to conceal
what I am bound to make
knowne. Let mee learne to
prize truth, more then wealth
and to speake truth though
I should loose by it. The
man paies deare for gold, who
sells himselfe to damnation
to purchase it.

MEDITATION. 33.

*Upon the Ethiopian Eunuch
converted by Philip.*

THis noble Courtier tooke
good paines to take so
g a journey to goe to
Church, and it did please
God to reward him well go-
g Home-wards. The Church
the most likely place to be
essed in. He made the rea-
ng of the Scriptures as a
easant History, though
e virtue, and the mysticall
eaning was as yet hid from
m. Hec was neither idle,
or ill-employed in his Jour-
y. Reading is commenda-
G ble,

ble, especially of such things
as may make for the better
ring of vs. Vpon this see
how God salutes Him with
an *Occasionall* ring'd *Prin-*
cher.

God knowes the *Opportu-*
nities to worke vpon vs. *Ph-*
ilip must ioyne to him, that
he may be ioynd to God.

I read not that this *Grea-*
Lord Treasurer in his *Coun-*
cil liked this *Preachers* com-
ming, nor yet the *seem-*
bold question that hee pro-
pounded.

I see in this *Religiously*
affected Noble-man good *De-*
sires and good *Motions*
know, and also God *se-*
ding his pious *Endeavors* at
work

workes his happy conversion. It's no *small* blessing to enjoy the *company* of a *faithfull* Preacher. Wee cannot suppose what *great* Things God may bring to passe by these *too much* despised Embassadors.

It's not every one that can *expound* Scripture *aright*. But here was one that *rightly* divided and *applied* the word of *Trueth*, and see the *operation* of one Sermon preached *effectually*.

God send every true Believer such a man to meete him, and bid him deliver his heart to God: these two met well, and parted better. Their salutation ended in

*salvation. Let mee upon
doubts light upon such
Expositor, and bee stor
with such a Commentary.*

MEDITATION. 34.

*Upon seeing a Bird caught
a Snare.*

HOW Agile, sweet
framd, beautifull,
Pleasant, was th
prety Quirrister, before
was thus captived; now,
heavy, mourning, and discom
late is it: having not on
lost her freedome, but
pos'd her selfe to open
struction.

The *use* of *liberty* without
wantonnes is a pleasant *bles-*
sing : but ayming at some
unlawfull pleasure, or profit,
proves dangerous to the En-
ioyer. (O Lord) it was the
soule of Man that was thus
beautifull, pleasant, pure, and
active in the state of *Inno-*
cence. What a spacious
liberty had it eyther for
Exercise, or *Recreation*? but
being enthralld by that too
too cunning *Fowler*, by
the snares, and traps of sin-
full pleasure; How heavy,
how irkesome, and how
loathsome is it, even to it
selfe?

Sinne makes us loose all
our *spirituall* mirth, and

liberty, and exposes us to
manifest perdition. (O
God) since there are so many
snares, and politique foulers
Let my Soule, keepe Above
and not settle here Below, so
I shall escape their devises
and preserve my owne libe-
ty.

*Columba est Anima, Auceps
Diabolus.*

MEDITATION. 35.

*Vpon the sight of a Thorne
Tree, full of Blossomes.*

VVhat makes this
growing, and flourish-
ing

thing in so good a piece of
 Ground? It doth deserve a
 fire rather, then such an
 happy Scituation being naught
 in it selfe, and choaking the
 good Seed. It's well when wic-
 kednes is barren, better when
 it's quite rooted up, (may
 some say.)

But I admire thy pati-
 ence, and thy wisdom, (Oh
 God) even towards these
 vessels of wrath. It's thy
 will, and wisdom to place
 them here. Who dare then
 question thy Action for un-
 iust: it stands here eyther for
 an open conversion, conviction,
 or confusion.

We must not be our owne
 charers in our Petitions. All

G 4 is

is not *best* that seemes so to
our *desires*. We should re-
venge eyther too *hastily*,
two *deepely* in our *owne*,
our *friends* wrongs. Thy *Li-*
ly was troubled, and th
owne Israel was molested b
these, yet both by thy *Pe-*
mission. (I believe they shal
have a hot *day* of it when
comes.

I enuy not the *felicity*
the wicked, but patient
waite to see thy *misedom*
manifested. Wee are but
foolish *Logicians*, if we con-
clude *hapines* from *temp-*
rall blessings, the wicked
may *surfet* with them, and
thy *Elect want* them. Let
them grow *where*, and let

*Long thou pleasest, I beleewe
thy words, That the wicked
shall be rooted out at the last.*

MEDITATION: 36.

*Vpon visiting a Rich man, in
time of his sicknes.*

WHat resorting to
His house, by kin-
red, friends, and Neighbours?
Hee wants not their compa-
ny, Councell, or helpe: when
as an honest poore man
may lie long enough under
tedious sicknes, and have
no such *Visitants*. They
come for his *Goods*, rather
then to doe him any good.
Much

much like *greedy Gleaners* when the *Corne* is cutting *donne*. He makes his will *against his will*, settles his *state*, assures *all* for the *World*. At last sends for a *Preacher*, who finds him *unfitting* for *God*, or the *World*.

Sicknes, and *death* (I see) are *bold* and *impartiall* *Ser* *mons*. The *World*, and *wealth* are but *poore Baile* upon *deaths Arrests*. All means are *nothing* when *God* strikes us. The *wisdome* of the *world* is but an *unprofitable* for *Heaven*.

The *Rich* are unwilling to *dye* because they know not a *better life*, and want faith to *beleeve* it.

Wealth

Wealth, and riches often
are but *Percullisses* let downe
to stoppe the passage through
the Gate to saluation. Rich
worldlings have Gods word
in least, and last considera-
tion.

Soe let God order mee,
that in all estates I may be
ready to part with All to
enjoy Him. But it is truely
spoken, Oh ! How bitter
is the Remembrance of death
to a man in his full pos-
sessions.

MEDITATION. 37.

*Vpon Hearing a faire Shippe
come home Richly laden.*

WHat dangers this
Poore Vessell hath
passed ? what *Rockes, Pirat*
Sands, waves, and Winde
hath it encountred with
What *hunger, cold, heat, and*
blowes hath she indured
What a *greene, tedious*
knowne, moueable way hath
shee flowne over ? What
world of *water* hath she *plow*
ed through ? With what
strange Nations hath she
traded ? And yet what more
is, how *often* hath shee been
reputed and given for *lo*

Yet safely at length arrived
with Drums beating, Trum-
pets sounding, Colours dis-
playd, and rich Prizes in
Her. G o d s Name bee
prayed.

Every sonne of man comes
into, and goes out of this world
as a Shippe to Sea. What
miseries, afflictions, cala-
mityes, poverty, disgrace
doe encounter them? Happy
is he that keepes the Vessell
of his soule by Patience to
the End. Many split, and sinke,
some are taken Prisoners,
others die with hunger. All are
able to Combats, and fiery
Trialls.

More specially I thinke
and pray for that Royall
Shippe

Shippe of thine (oh Saviour
called the *All-saints*,
the *Church militant*. Which
hath beece long forth, hat
endured *Heavy* things, ye
(as I hope) shall ere long
put happily into her *safe Har*
bor of rest, and repose.

VVhat reioycing, and
gladnes shall there bee
Her *approach*, which come
laden with so many thou
sands of pure *Soules* to be
put into that *Royall Ex*
change. Fetch home thy *Spo*
(Oh Lord) and thy *R*
deemed one with much people
Let mee bee any *Prize*
her, and I shall be *rich enough*

*Ecclesia Navis est,
Anima piorum sunt Mercat*

MEDITATION. 38.

*Upon the sight of an Infant fed
with Milke.*

IF it were not for this
kinde of foode the poore
Infant might starue. See how
God proportions to all Nou-
rishment sitting there Age.
How quietly you may see
it receive it? How kind-
ly the Nurse giving it? How
it agrees with his tender Con-
stitution, and digested, fits him
stronger diet.

How doth (Oh God)
Heavenly Wisedome
appeare, in giving us sincere
Milk out of thy Heavenly
Word

word. While we are babes in Christ, how meekely doth the thriving Child in Grace receive it, which is able to save his soule. How lovingly doe thy faithfull Ministers feed him with it; and being rightly received, make him grow up unto the perfect stature of a Man in Christ.

God is carefull to provide food for mans soule. The Preacher ought to be diligent in the distribution of it, and the hearer ought to be constant in the receipt of it.

Children that will not receive Milke, cyther sicken or die, or else prove Drunkards.

Seeing (Lord) it is *uncomely*, *unnaturall*, alwaies to be a Child, ever *learning*, but never comming to *perfection*. Let mee so receive thy Word that I, may grow from strength, to strength, and from virtue, to virtue.

They are unnaturall, and unfiting Nurses, who eyther doe not give Children Milke at all, or else adulterated, and sophisticated with many dangerous Ingredients to hinder their growth.

The first are careles, and unlearned Ministers: the second are superstitious, and blatrous false Teachers,
H who

who presumptuously mix
their humane *Traditions* to
Gods Word, hindring the
growth and encrease of
Gods Church.

Gods Word admits no
mixture; it's desperate bold-
ness cyther to withhold it, or
to adde to it, being first, *vo*
necessary: secondly, so *peris*
fed in its nature: Both will
undergoe that heavy curse
of God, the one for *Su*
cession, the other for *Ad*
dition.

MEDITATION. 39.

Upon the sight of the
Moone.

THis Creature is now in
the full lustre, in the re-
volution of a few daies, how
is the beautifull light of
it diminished, because it is
not of, or from it selfe, but
borrowed from the Sunne.

That is absolutely perfect
whose subsistence is in it selfe.
That body is but imper-
fect whose Fundamentals are
Externall dependances. Those
Princes are counted weak,
whose Forces are borrowed
from their Neighbours. Mi-

serable is that *man* who
His necessary imploymen
must have a *Legge* from
a *Hand* from another, an
an *Eye* from a third. The
party dares not dispo
him, by whose power
Head stands on his *Sho*
ders.

Seldome doe they accom
plish any great *Action*
whose *Materials* are o
mens *Beneplacits*: To borrow
another mans faith to go
to *Heaven*, would seeme
the *Errand* of a beggar
Christian.

The body of the *Mo*
Increases, and *Decreases*,
our sence, it is as subje
to *change*, as it is to

motion, If Philosophy will
serve for an Argument. Mans
mutable state of his body
sympathizes, or else is caused
from it.

But howsoever it is no
such mervaile if men bee
unconstant, faulty, and fa-
ding, since those more Ce-
lestiall, and Superior crea-
tures stood not all stedfast,
The Angels kept not their
Integrity. Worthy Cal-
lishath it, *Si peccare norunt*
erentes in paradiso, quid mi-
si Nos in sterquilinis?

It is (Oh Saviour) with
soules, as with the Moone,
we hath light onely from
Sunne. The light, and
wee have in our soules

is thy comelineſſe and beauty. *We are darknes,* but thou haſt made us *light* in the Lord. Let mee (O Lord) caſt away now the work of *darknes*, and put upon me the *Armour of Light*.

Lux areo To.

—
MEDITATION. *As*

*upon the ſetting of the Moone
in Autumn.*

WHat a ſtrange *variation* is here in the *Tree*? The *laſt* quarter be-
flourishing? how re-
ſhed? and decked with the

Sands of Attendants in greene,
promising much to the sa-
tisfying of the beholders, but
this was in Summer.

How many such seeming
Parasites are there, which
will spread Saile with us in
a faire gale of Wind, or in a
prosperous terme, promising
fidelity, but in the tempests,
and violent stormes of ad-
versity, or affliction are so-
dainely gone with a Non
Novimus. Few men make
haste to that Market where
there is nothing to be bought
but blowes.

It shoves also to us the
fraile condition of the be-
auty, and worldly prefer-
ments, how beautifull, and

comely hath *this* man beene
and how honourable *this*
day, when sodainely but one
fit of a feaver, or one frowne
of a Prince hath lopt both
in a moment. Sodainely
have such *Meteors*, and *Co-*
*mete*s beene extinguished
God make mee so resolute
in *perseverance*, that I may
hold my *first* love. So ne-
ther the *heate* in Summer
shall make mee too proud
nor the *frosts* in Winter
affright, or *displace* me.

MEDITATION. 41.

Vpon Reubens divisions.

Judg. 5. 15. 16.

I wonder much, and grieve
more at this *unmatchable*
seperation. Can those hearts
which should *alwaies* bee u-
nited, in so *small* a distance
be divided? was it any dis-
content that this *Tribe* har-
boured because it lost the
priviledge of the *first borne*?
Indeed lawfull Heires sel-
dome part with their Pre-
rogatives, but threaten re-
venge, or intend it to the
present possessors with *Esau*,
could not the *Equall Testa-*
ment of a father so inspired
be

be admitted for just, in many Generations, Without malice, or revenge.

This had beene a faire opportunity for *Reuben* to have gaind *that honour* in the field, which he lost in an *unlawful Bed*. Was it because *Dinah* a *Woman* was then *Generall* in the Field? And so *Reubens Regiment* scorned to be led up in *Armies* to make an *instrument*? certainly he was then *more culpable*, being *potent a Tribe*, and *absent*. Will he put the fault on *Jordan* because he could not *pass* over his *high* *Waves*? Oh no! A *willie minde* flights such *poore* *cul*

cules , and will affront the
greatest perills.

VWas it the force of the
Enemies Army that affright-
ed him, or did he think he
should come *too late* ? For
the first, he could not have
hazarded his life in a fairer
quarrell, nor amongst nearer
friends, and if he had come,
though *after* the Battaille,
no question but *Deborah*,
and *all* the Lords would
have beene glad to have
seene his *Colours* in the Feild
to triumph , though not to
Fight. It would have shewed
a *readines*, and *propensity* of
minde , and would have
made an *Apology* for his
whole *Tribe*.

How-

Howsoever hee should have renewed his *old* familiarity with his *brethren*, and more then that, It would have caused a great feare in the *Army* of the *Adversaries*, to have heard his *Drummes* beating to succour his Brethren : The *union* of Brethren is terrible, but their *divisions* are alwaies *spurres* to their *Adversaries*, and great advantages.

But briefly to lay him forth, hee was busie about his *private* Commodities, his Flocks, and his Heards, workt more with him, then Gods cause. It is a great fault to slip *opportunites* in doing good, especially to
our

our selves, and brethren, how long could he thinke to have enjoyd his flockes at home, if his *Enemies* had got the *Feild* from his *Brethren*. Our *Private* gaines must not be *preferd* before our *Countries*.

And such, and no other are worldly men, when I am assaulted by the power of *Satan*, or *tentations*. What comfort will these afford my soule? Noe: they will neither lend me *Comfort*, *Counsell*, or *Prayer*. So his fault was in respect of the *Cause*, the *Time*, his *Person*, his *Freinds*, *Aduersaries*, and *Example*.

*Concordiâ Res parva Crescunt,
Discordiâ evertuntur Maxima.*

Me.

MEDITATION. 42.

Upon Sleep.

THe naturall sleepe is a
cessation of all labor, mo-
tion, action. With excesse it
brings poverty, shame, dis-
grace, sicknesse, diseases.
Hee that is given to sleepe
shall not bee rich. It stupe-
fies, besots the best senses
and faculties of the soule
and makes them unfit for
any good employment, or
virtuous action. It is the
Rust of the whole man.

Nature cannot move
Grace in its owne condition.
The spirituall sluggard

the onely poore man. Hee
that lies downe in the sleepe
of sinne, shall rise in shame,

No such diseased person
as the spirituall sluggard.

His poverty, and shame may
come slowly, but violently as
an Armed man.

I beseech thee (O Lord)
to waken mee from slum-
bring, or sleeping in sinne. So

may worke powerfully, and
cheerfully while the time,
and day of grace doth shine:

For night of death will come,
when no man can worke. I

would wish that all would
take St. Pauls counsell,

Awake thou that sleepest, arise,
and stand up, and Christ shall
give thee light.

omnis anima periculosus.

Alc-

MEDITATION. 43.

*Vpon the sight of a faire
Garden.*

I Question not the Gard-
ners skill, nor his diligence,
neither doubt I the good
either of the Ground,
of the Seed sowne in
Yet I see more Weeds, than
Herbes, or Rootes, what
base vsurping, intruding
Hinderers are these of bet-
ter things. Pull them out
what make they growne
so choyce a Piece, to the
disturbance of those who
sow, and medicinal
Herbes and Flowers,

the patient Wisedome of
the Master. They must
grow, for that place is
not priviledged here. This
Mixture is tolerable as
long as the Master per-
mits it. The best Wheat
may be fanned, but yet there
will some Chaffe be amongst
it.

O Lord) thy skill, and
vigilance, is admirable in
the Managing of that of spi-
rituall Garden the Church.
Thy word which is the seed
is good, and pure, thy Mi-
nisters, which are the true
Labourers, are watchfull,
and carefull over it, Yet
the purest Congregation is
defect, and mixt with

Hypocrites. It was not that
Heavenly Iury of *Apostles*
that was free from a *Le*
das.

I pray God, I may truly
and faithfully discharge my
duty. And leave the success
and end to the wise will of
my Lord, and Master.

Gods Congregation is
more to bee forsaken for
Hypocrites being in it, than
a wedge of fine Gold is, for
having two, or three graines
droste in it.

MEDITATION. 44.

Upon Fire.

Here are five *speciall* gifts that make this Instrument admirable. *Heate, Light, Purity*, his nature of *ascending, and Consuming*. If we come too neere it, it will prejudice us, if wee stand too farre from it, it will not benefit us. A wise *Moderation* is the profitablest *meditation*.

I doe lively (Oh God) in
his see, and acknowledge
thy heavenly spirit of *truth*,
that good Spirit that
enlightens our understand-
ings,

dings, that by his power, and
Energy I eats our *Affections*
who by his onely Purity, and
Sanctity cleanses our *Soules*
and *Bodies*, making them
fit *Temples* for Himselfe, and
Peculiar Vessels for his owne
use, who by his *worth* te
ches vs to set our *Affections*
and *Soules* not on *Things*
below, *Temporary*, *Worldly*
and such as are subject
fence, and corruption, but
mount *Higher*, and to see
those *Things* which are
bove, who doth expell, and
drive out of our *Soules*
finfull *lusts*, and rebellious
corruptions.

Learne mee (O *God*)
Humility, not with too

bold a *Presumption* to pry
into thy Closet of *Divine*,
and reserved *Secrets*, and
withall, giue mee that care,
and wisdom to frequent
those spirituall exercises, for
the first is forbidden rash-
ness, so the other is forbidden
loth, and negligence.

Lord let me alwaies have
Coale of this *Fire*, in the
house of my soule, to warme
me by, in the coldest day of
affliction, and let mee ever
have a vigilant care that I
fer it not to be quenched,
extinguished.

Ignis hic Fovendus.

MEDITATION. 45.

*Upon the sight of a poore man
Begging.*

HEe makes the High man
the place of his gaine,
his Rags and Soares, the
Orators of his necessity, and
the induction for mens charity.
Oftentimes Petition
nates some Nobleman, by
relation of his long suite
in Law, or of his losses by the
casualty of Fire, or Warre,
or that hee is destitute of
Friends, and Meanes, and
so findes Reliefe, Compassion,
Cloathing. What a good
Policy is this for our poore

and miserable soules, Ie-
sus Christ in his *word*, in
his *Sacraments*, and *Church*,
in the *road way* of our *gaines*.
Our *licke*, and distressed
Soules, and *Consciences*, our
wounded and broken *Spirits*
the Sores and ulcers,
which moue us to begge,
and cry out for *mercy*: which
so are the onely and best
meanes to get thy *Pity*, fa-
uour, compassion. *Prayers*
be our *Petitions* to turne
away the *Rigour* of thy
law, and the *Fire* of thy
iustice.

Shew thy *mercy* (Oh Lord
and Saviour) or wee are
wretched. No Friends, or
meanes but thy *Selfe*, Me-

rite, Pardons, Indulgences, Purgatory, Pilgrimage, Supererogations have no force, or virtue. Lend us thy Robe of Righteousnes to adorne us, Thy selfe to cherish us, so our Persons, and Prayers shall bee accepted, otherwise thou mayst goe by us, and we never the better.

Lord, make us common and earnest *Beggars* at the Doore of *Mercy*, so we need not bee ashamed of the *Gift*, nor of this Profession.

MEDITATION. 46.

*Vpon the sight of a Frontiere
Garrison.*

WHat care, provision,
policy, and guar-
ding is in *this place*. What
Valles, Moates, Halfe-
moons, Horne workes, Draw-
bridges, Ramparts, and Palli-
sades do I behold, to secure
themselves *within*, from the
violence of a threatening foe
without.

How fitly doth this object
teach me to *Barricadoe* my
soul from all the entrances,
and approaches of my *bloody*,
and spirituall *Aduersaries*,
those

those Out-guards, and for-
lorne Sconces of my Eyes,
Eares, words, and Actions
are to bee well lookt too;
and that priuy passage of my
thoughts must be warily kept,
for vsually the Enemie will
be Under-mining that Place
or else closely in the Night
of ignorance will enter that
too too weake Passage. So
I must looke that my will
judgment, Memory, affec-
tions, and understanding be
always ready prest for the
Holy performance of sanctified
duties.

Bee thou alwayes (O
Lord) the *Commandeire*, walke
thou the *Round*, and give
Orders to mee, how I shall
waite

watch, so I neede not feare
any *Surprisall*, nor *Onslaught*,
if thou who never *sleepest*
takest upon Thee to be the
Gouernour in the little *Citty*
of my *soule*, and except thou
thou doest *keepe* it, all my
watching will be in *vaine*.

MEDITATION. 47.

Upon a King, and Traytors.

He *Law* apprehends, *Ar-*
raignes, *Conuicts*, and
Condemnes these *Malefac-*
ers, They not onely loose
their owne lives, and honours,
at *disgrace* and overthrow
their *Children*, the *King* may
of

of mercy, power, free love,
and his princely Prerogative
save, or execute, Some, All,
or None. Yet the Offenders in
themselves without *Plea, Ex-*
cuse, or Merit.

It's just the case of All
by Nature, God by his Law.
Justice, Severity may; or
could condemne us : we are
Unable, undeserving, without
excuse. It's therefore (O
Heavenly Father) thy *mercy*
and *free love* to save *Any* or
All; when as thou *Iustly*
mightest have destroy'd *All*.
(good God) grant me a
Pardon royall for *all* my Re-
bellions, and seale it I be-
secch Thewith the Blood of
Iesus Christ.

MEDITATION. 48.

Upon the Angels.

THese Creatures are agile,
Powerfull, All perfect,
and good by *Creation*, dif-
ferent by *sinne*. Their Nature,
Number, Imployment, *show*
the Mercy, Iustice, Power,
and VVisedome of their
Creator. Their imployment
shewes the *Iust wages* of O-
bedience, & *Pride*, their num-
ber what a *Large*, and *Royal*
Court Heaven is, and what a
vast prison Hell is. Their Of-
fice proves that the *Righteous*
are *almaies* well guarded with
Servants, and *Defenders*: and
that the *wicked* are *alwayes*
vexe

vest with tormenting *Executioners*.

Let me (Oh God) be ware of *sinne*, which made Angels, Devils. Thou diddest punish it in these severely, wilt not *allow* it in any. My *Calling* gives me the same *Name*, let me be found *faithfull* in it, lest I lose *Honor*, and life. They and *Men* are the chiefe of thy workes for *Mercy*, and *Iustice*. They both are the best and the worst of all thy *Creatures*. I may learne from these, what I *had beene*, what I must *not be*, and what I shall be.

Corruptio Optimi pessima.

Ma

MEDITATION. 49.

Of a Phisitian.

GOD hath made him a
fit Instrument for Health.
Experience, Knowledge, and
faithfulnes warrant, and
commend him. The dis-
eased must receive his Pre-
scriptions with Preparation,
Approbation, Thankesgiuing:
there's little hope of any
cure without him. These
three adde Efficacy to his
Medicines. Some neglect the
first, others the second, some
all. So they justly groane,
and greive under a continu-
ed sicknes.

It's

It's no otherwise with God
and our Soules. Hee hath
sent *Iesus Christ* the Author
of our *Spiritual* Health
his *Knowledge*, *Experience*, and
faithfulness are wonderfull.
His *Prescriptions* are all war-
rantable, and *Soueraigne*.
Many have *Vlcerated* Con-
sciences, and soules deepe in
a *Spiritual* Consumption
because they will not re-
ceive this onely *Restorative*.
I hold it best to subscribe
to thy *Directions* for *Purge*
Potion, or *diet*, my *Re-*
covery is not to be doubted
if I follow thy *Aduise*, He
onely *Remedies* all shaking
Agues of *wavering* Consci-
ences. *Burning Fevers* &
sinful

finfull Lust. All Consump-
tions of Faith, and zeale, and
All the swellings and rising
of the Lights to pride, or
vaine Ambition (Oh good
Samaritan) dwell in the
little House of my soule,
so I shall be purg'd, Cured,
and Comforted at all times,
in all diseases.

MEDITATION. 50.

Upon a Soldier.

See in these Professors a
dangerous Mixture, some
march in the same Army
whose Hearts are with their
childrens Enemies, And as

K

Op

Opportunity serues, Runne
way, mutineere, or turn
absolute Cowards upon Pur
of Pike, or any great service
Yet some there are, who
deserue Commendations
their qualification of O
dience, Courage, Patience, and
fulnes, and Constancy.

It hath beene alwayes
(Oh Lord) in the Spirit
all Army, some Israel
have their Hearts with
Lords of the Philistines, so
dayly Runne away from
Gods Garrison, the Church
They goe out from us,
cause they were not of us
thers turne Rebels to
Christ his Kingdome, with
Nolumus Hunc Regnare,
thou

thousands are faint-hearted,
and white liverd, though the
cause be good, and God hath
promis'd to defend it.

They are thy *Faithfull*, and
Elect (O God) that un-
dergoe the *Heat* of the day.
I beseech Thee qualifieme
with *parts* *Requisite* , and
then I feare not the *faces*, nor
forces of those *Goliath-like*,
Enemies. I am sure I shall
have some trew *Comrades* to
goe with me, and some to fol-
low me. The Lord *Generall*
is march'd before with a
strong *Regiment* , He hath,
and will for ever *Triumph*.
I doubt not to have a share
of *comfort* with him, as well
as of *Blomes* for him.

MEDITATION. 40.

*Vpon seeing a Man looking upon
the Sunne with his Eyes
Immediately.*

THis mans Iudgment is
Erroneous, because his
Perspective deceives him, he
Concludes the Sunne to be
not greater then it doth
Appare to his Eye. He may
as well conclude that it doth
not move, because he perceives
It not. The Height of it from
the Earth, the weaknes of his
Sense, and the Greatnes of
It's Light makes this confu-
sion in his Iudgment.

It's no otherwise in the
Spiritual

Spiritual Vision, the *Natural* Man perceives not the *Creases*, and *Glory* of that *Sunne* of Righteousnes, The *state* of *Glory* is not to be seene with the *Eye* of *Sence*, or *Reason*. *Spiritual* *Objects* must bee *Spiritually* discerned.

He that will *Rightly*, and *Effectually* behold Thee (Oh *Saviour*) must have the *Prospect* of *Faith*. The *Mystery* of thy *Conception*, *Incarnation*, *Resurrection*, and *Ascension* are so high above *Nature*, That *Flesh*, and *Blood* cannot attaine unto them. Such *Knowledge* is too deepe for the meere *Naturalist*, beholding these deepe
K 3 Points,

Points, Let me put out the
Eye of Reason, and open the
Eye of faith. Oh Lord give
me such an Instrument, so I
shall neither faile in my Ex-
pectation, nor bee falsified
about the Obiect. For Faith
drawes firme Conclusions.

MEDITATION 52.

*Vpon seeing a Tent Pitcht
up, and suddenly Re-
moved.*

HOW fit this Instrument
is for motion, when
great Howses are Burthened
and are of that nature that
they cannot bee our Com-
panions

panions in any sodaine extre-
mities. This I see is of that
ease, and yet convenient e-
nough for a Covering, That a
man may carry it all day at
his backe, like a Snayle.

In cases of sodaine necessity
the Tent is the better house.
I had rather have a Tent, and
escape the danger of a Pur-
suing Enemy, then a faire
great House, and my life ta-
ken away in it.

(Believe it) Riches, and
this worldly Pompe have
the greater Inconveniences.
He that hath least of this
worldly Goods, hath the
fewer feares. *Ferunt Sum-
ma fulmina Montes*, Give
me a poore Life with safety,

K. ra.

rather then *Riches* with such
hazards. Let me never look
 for a long stay of certainty
 here, but alwaies so live, as
 expecting every moment
 removeall from hence.

*Militia est vita hominis super
 terram.*

MEDITATION. 53.

Upon the covetous Rich Man
Luk. 12. 16, 17, 18,
19, 20.

How full of *care* was this
Earth-norme? yet how
 secure? how foolish?

What a base sinne is that
 which

which makes men so greedy,
and so restless in getting
wealth, and being gotten,
desire the Master of the
Reyn, or of any good Vile
or while he will not part
with his Monies, hee must
part with his Soule. And
when hee thinkes to gaine
the World, he must loose it.
While hee is making his
Resolutions, hee is forc't to
his Dissolution: before hee
can Build, or Enlarge his
Barnes, he must passe to his
Grave.

He basely seekes to hoard
up that, which hee should
have distributed, what faire
Opportunities doth a rich
Covetous man loose.

Many

Many may, and shall
smart for having so much
lent to them, and they not
lending any, to any.

The possession gives not
the master happiness, so much
as the distribution.

The onely way to gaine
Eternals, is to passe away
Temporals.

The certainty of death
and the uncertainty of the
time, is, and ought to bee a
great Motive to weane us
all from covetousnesse.

ME DITATION. 94.

*Upon the sight of a
Pismire.*

I See greater Creatures
that may learne of this, to
get their *owne* living, some
reasonable Ones scarce get it
so diligently, and honest-
ly, as this contemptible
Worme. It labours while a
faire opportunity is offered,
Her worke is not to preju-
dice others by Oppression, or
Exortion, meerely for susten-
tation against harder times,
and for the *well* being of her
selfe, and her necessary Fa-
mily.

A

A necessary direction for all *Sluggards*, and *Spendthrifts*, who may goe to her, and heare *Lectures* of Diligence, and Providence wisely discours'd of. The first, shee teaches to get his *owne* Bread, and not to live by unlawfull meanes. The second, she tutors to provide for his Wife, and Children, and to have something reserv'd for a rainy Day of *Sicknes*, or *Adversity*, or both.

As I see providence in this Creature, so I observe a society with *Order*. There are no Private or Domestique *quarrels* practis'd amongst them. Nature hath settled

Sealed peace, and concord
in their *Cousines*. *Privat Con-*
ventions are a continuall
dropping to a *Family*, which
may prove an unhappy o-
verflowing *tempest* to the
Republique. *Abrahams* ad-
vice is worth *Imitation*. Let
there bee no contention be-
weene thee, and mee, or thy
Shepherds, and mine, For we
are *Brethren*: *Unity* crownes
Fraternity. Divisions are
the bane of the strongest
Societies: *civil wars* made
potent *Rome* a Cripple, an
house divided against it
selfe is, as when the *Head*
wounds the *Heart*, or the
Heart, both. It was de-
plored, when *Ephraim* was
against

against *Manasseh*, and *Manasseh* against him, yet both against *Judah*. Peace not only makes a State flourish but also establishes, and firmes it.

The goodnes of the Creature lies not in the greatness. *Wisedome* goes not a waies by strength. Many other Creatures read *Morality* to man, this little great Student reads *Morality*, and *Divinity*. I would be loath the little *Harvest-man* should condemne me. Let me gether food for my soule while I have the *Sun* of the *Gospel*. So in the daies of scarcenes I shall haue enough.

MEDITATION. 55.

Of HEAVEN.

IT's Beautifull, Large,
 High, and Firme, God
 made it a Court for Him-
 selfe, Angels, and good men.
 There have beene many in it,
 who shall never come into it
 againe. They cast out them-
 selves *Eiectione firma*, It is
 full of beauty, Majesty,
 yet the poorest Peasant
 maybe a priviledged Cour-
 tier.

It's large, to give spaci-
 ous liberty to the Inhabi-
 tants. It's High, yet made
 for the Lowly, and Humble,
 firme,

time to consummate the
blisse of the godly.

The *beauty* of thy Court
makes mee thinke what an
infinit Majesty the *Maker*
of it is of. Secondly, it puts
me in mind of the *necepy*
of my *sanctification*, for no
uncleane thing shall come
in there. Thirdly, the glo-
rious happines of thy *Elect*
vessels, that shall dwell in it
for ever.

The *largnes* of it shewes
that this *Earth*, and my *Body*,
are the *Prisons* of my soule,
so that I desire to enjoy that
spacious liberty.

The *Height*, and distance
of it from the *Earth*, warnes
me to begin my journey
thither

hither betimes. The firmnes
of it keepes mee from des-
paire. I may the surer finde
it, because the Court never
removes. Thy Court (O God)
is full of Favorites. Let me,
entreat thee bee enrolled a-
mong the rest, for One. The
way is narrow, yet to bee
found. If I seeke it, as I may,
as I ought, or as thousands
have done before mee. (Oh
Lord) whom have I in Hea-
ven but Thee? and who doe
desire on Earth, in compa-
rison of Thee?

Glorious things are spoken
of Thee, thou City of God.

MEDITATION. 56.

*Upon the Fish in the
Sea.*

How long have these creatures spaciated themselves in this *watry* World yet come forth not infected with the *saltnes* of the place their Bodies are capable of it, they lodge, and live in it, feed in it, and sport in it.

Behold an Admirable Patterne for vs from the *Sea-faring* Inhabitants. A godly man will keepe his integrity at all times, and in all places. Though it bee

gre

great Blessing to have our
Love, and *Habitation* in
Zion, yet if it be in *Sodome*,
goodnes is not there to be
left.

I shall never approve of his
Actions, who changes his
minde with the *places* hee
passes through: to be for the
Coule in *Rome*, and *Rhemes*,
in *Geneva* a *Pracisian*, A *Lu-*
theran in *Dantzick*, A *Pro-*
testant in *London*, and an *Hea-*
then in *Barbary*.

He is not a good man who
followes this *Mutability*,
These *Creatures* shall Con-
demne *those* then that will
Conforme themselves to *all*
finnes, of *all* places. Drun-
kenes with the *Dutch*, Lust
L 2 with

with French, Infidelity with the Italian, Ambition, and cruelty with the Spaniard, Treachery with the Moore, Witch-craft with the Laplander, Covetousne with the Jew, Malice with the Turke, and Hypocrisie at home.

A wise Man keepes himselfe free from the finnes of the Times, persons, and places. It is not the place that makes Good, or Bad. A Man may bee Good in the Campe, and bad in the Church. I beseech thee (Oh Lord) to give mee Circumspection over my waies, so in all places I may retaine goodnes, and keepe Piety.

Me.

MEDITATION. 57.

*Saul sparing Agag, and
the rich, and best of the
Booty 1 Sam. 15.*

H *Heaven* would punish
Amaleck with the sword,
But *Earth* will pity him
with *Covetousnes* : God in-
tends *Iustice*, *Saul* aims at
Profit. Hee looks not so
much upon his *Commission*
to obey it, as he seeks *Eua-*
sions to transgresse it.

The greatest Princes may
faile in their *designes*, when
such *Generalls* are put upon
the *Execution*.

Actions of the greatest

Consequence layd upon the performance of uniuſt ſtewards come ſhort of the firſt Intendments.

Conſciouſneſs is as Bad a fault in a Commaunder as Cowardize. The one dare not fulfill his Iniuuction, the other will not.

That Pity is Execrable that hinders Heavens Juſtice. The Sword is ſometimes to be uſed rather then the Scepter. There may be ſometimes when the Generall in the Feild muſt be as a Iudge, not regarding the beauty, wealth, or quality of the perſon, but muſt proceed with Juſtice. If God commands the Rule to be Generall, it's

no safe practise to put in
Exceptions. Gods *Edicts* need
not humane helps to per-
fect them. The fittest *Glosse*
upon them is *Obedience* to
them. This conclusion is
firme. Heaven commands
this, or that, therefore it's
good. beeing good, It is to be
performed.

Sauls proceeding in this
kind is much like to a *Par-*
tiall Minister. God Com-
mands him to destroy *all*
those spirituall *Amalekites*,
sinnes. But he onely beates
downe the sinnes of poore
Men, but spares, and con-
nives at great Mens faults,
holding them *Prisoners* in
his heart, not willing to

Incurre perhaps their Dis-
favour.

And all those Men which
onely roote out *small* Cor-
ruptions, and *lesser* finnes
from Their soules, but let
great Ones raigne still, either
for *Profit*, or *Pleasure*, or
both, doe falsifie with God, as
Saul did here.

Lord I pray thee give
me grace to performe what
thou Commandest. For O-
bedience is at *all* times, in *all*
things pleasing to Thee.

*Obedientia prestantior Hecca-
tombis.*

MEDITATION. 45.

Upon his owne Thoughts by
way of conclusion.

It is harder I thinke than
to be well *Employed*, not
to be employed at all. It is
as *Toylsome* to bee *ill Oc-*
cupied, as it is to be *Idle*.
I cannot conceive that such
an *Operative Organ* as the
Soule can want worke. It may
as well be thought to cease
to bee, as not to be *labou-*
ring. Shee is *mistresse* in such
a *house*, shee had need
may bee *cleansing*, she lodges
many *guests*, that it is a
continual worke to place all
in

in Conuenient Roomes. Many Thoughts are such Quicke Guests they will bee gone, and steale away some good from her, unles she be wary.

They are all like Currents carrying out, and bringing in newes from her, to the World, and from the World to her.

They are alwayes in Trauaile, the soule abounds with them, as the Sunne with Moates. Wee are borne to Labour, and we must performe our Taske. As the Thoughts of Man are Many, so they are different, All are not good, not all bad.

There is not any thing is
pleas'd with such a *Library*, as
the soule of Man is, Every
Object within, and without
leads to her obseruations
of *Morality*, and *Piety*. Shee
cannot complaine for want
of *Variety*, for the whole
Universe is her study.

Her thoughts are but
her *Servants*, which shee
interaines, or discharges as
they please, or dislike her.

I could wish that my
thoughts would be tied up-
on the *Quatuor Novissima*.
so they would never be ill
employed.

I pray thee (O God)
set a watch over *all* my
thoughts, That they may be
such

such onely as may Glorifie
Thee, Benefit my selfe, and
Better others, and this is
my Thought.

Come Lord Iesus, come
Quickly.

MEDITATION. 59.

*Vpon his reading the Oc-
casionall Meditations
of the Reverend Doc-
tor Halls Com-
position.*

IT's good to have a pa-
terne, then it's a great ble-
sing to stirre up others to good
endeauours. I must confesse

had not laboured but by
 His aduice : *his* Fire made
 my Coale burne. It is as ne-
 cessary a way for a Christi-
 an, as I know any, and as Be-
 neficall, and pleasant to the
 soule.

It's *Danfull* to *Imitate* any
 good Action in any One, we
 might else casheire Exam-
 ples, and onely entertaine
 precepts, but that *Magis*
exemplis quam Præ-
ceptis, the virtues of our
 predecessors had died before
 this time, had they not
 been maintained by wor-
 thy Imitators. It is *Blockish*
 and idle then to be senseles
 embracing such offered
 benefits.

It

It is the *easier* for the soule
to *collect* something out of
every thing. We are all be-
holding to the *Pens* that
hath writ before us. I cannot
see how a wise Christian
can let *any* thing passe him
without some *benefit* by it.

For a good Scholler in
Christs Church will re-
duce most things
to Appli-
cation.

* *

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It is the *easier* for the soule
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